

THE
Roanoke Religious Correspondent,
OR
MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi-12.

VOL. I.] DANVILLE, (VA.) NOVEMBER, 1821. [No. 4.

To a Young Minister of the Gospel.

LETTER III.

Dear Sir—In my former letters, I have given you a concise sketch of the progress of the Church, from the apostolic age to the 4th century, or to the year 400. In this letter, I design, in some good degree, to make you acquainted with her further progress, through the fifth and sixth centuries, which I purpose, in as brief a manner as may consist with perspicuity, at the same time, reminding you, that in the study of history, we must learn to explain and account for effects, by tracing them to their proper causes.

"About the beginning of the fifth century, the Roman Empire was divided into two distinct sovereignties, of which the one comprehended the eastern provinces, the other those of the west. Arcadius, the Emperor of the East, reigned at *Constantinople*; and Honorius who governed the western provinces, chose *Ravenna* in Italy, for his place of residence. This latter prince, remarkable only for the sweetness of his temper, and the goodness of his heart, ne-

glected the great affairs of the Empire, and inattentive to the weighty duties of his station, held the reigns of government with an unsteady hand. The Goths (a northern nation) took advantage of this criminal indolence; made incursions into *Italy*; laid waste its fairest provinces; and sometimes carried their desolations as far as *Rome*, which they ravaged and plundered in the most dreadful manner. These calamities, which fell upon the Western empire from Gothic depredations, were followed by others still more dreadful under the succeeding emperors. A fierce and warlike people, issuing out of *Germany*, overspread *Italy*, *Gaul* and *Spain*, the noblest of the European provinces, and erected new kingdoms in these fertile countries; and Odoacer at last, at the head of the Heruli, having conquered Augustulus in the year 476, gave the mortal blow to the western empire, and reduced all *Italy* under his dominion."*

* MOSHEIM, *Century v. part i. chap. i.*

"In less than an hundred years after the first northern invasion, scarce any remains of the manners, arts, or literature, of the Romans, were left in Europe. By the beginning of the sixth century, the Visigoths had possessed themselves of Spain; the Franks of Gaul, (France); the Saxons of the Roman provinces of South Britain; the Huns of Pannonia; the Ostrogoths of Italy, and the adjacent provinces. New governments, laws, languages; new manners, customs, dresses, new names of men, and of countries, every where prevailed. A total change took place in the state of Europe."*

These "northern conquerors," after settling in the Roman provinces, where they had their acquisitions to maintain not only against the ancient inhabitants, but also against the inroads of new invaders, saw the necessity of a close union, and of relinquishing some of their private rights for public safety. They continued therefore, to acknowledge the General who led them to victory: he was considered as the head of the colony; he had the largest share of the conquered lands; and every free man, or every subordinate officer, and soldier, upon receiving a share according to his military rank, bound himself to appear against the enemies of the community.

This new division of property, and the obligations consequent upon it, gave rise to a species of government formerly unknown, and which is commonly distinguished by the name of the *Feudal System*. The idea of a feudal

kingdom, was borrowed from that of a military establishment. The victorious army, cantoned out in the country which it had seized, continued arranged under its proper officers, who were ordered to hold themselves ready to assemble whenever occasion should require their united operations or counsels.*

The northern invaders, not from any rational conviction, embraced the christian religion in its then adulterated form; and had they possessed the true spirit of christianity, it would doubtless have softened their savage manners; but their minds had been already infected by a barbarous superstition; which mingled itself with the christian doctrines & ceremonies then used, and produced that absurd mixture of violence, devotion, superstition and folly, which has so long disgraced the Romish church, and which formed the character of the middle ages.—The Roman Pontif, and his aspiring clergy were, indeed, gainers; but christianity was a loser, by the conversion of the barbarians.—They rather changed the object, than the spirit of their religion.

The Druids among the Gauls and Britons, the Priests among the Ancient Germans, among all the nations of Scandinavia, possessed an absolute dominion over the minds of men. These people, after embracing christianity, retained their veneration for the Priesthood, and seeing the christians paid obedience to the bishops, and the bishops paid obedience to the Pope, they ignorantly concluded that the bishops possessed all the dignity and power, which had

* *Hist. of Modern Europe*, volume 1, page 11.

* *Modern Europe*, volume 1, page 15.

been exercised by their Druids, and Priests, and that, the Pope had the same authority as the arch Druid,* and unhappily the clergy of these times had neither virtue enough to preserve them from abusing; nor knowledge enough to enable them to make a

* That this is the true origin of the extensive and horrid influence of the European and Papal excommunication, will appear evident to such as cast an eye on the following passage of Caesar.—*De Bello Gallico, lib. vi. cap. XIII.*

"Si qui aut privatus aut publicus, Druidum decreto non stetit, sacrificiis interdicunt. Hac pana est apud eos gravissima. Quibus ita est interdictum, ii numero impiorum et sceleratorum habentes, iis omnes decedunt, aditum eorum sermonemque defugient, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur neque honos ullus communicatur. His omnibus druidibus præest unus, qui summam inter eos habet auctoritatem. Hoc mortuus, si qui ex reliquis excellit dignitate succedit. At si sunt plures pares, suffragio Druidum adlogitur: nonnunquam etiam armis de principatu contendunt.

TRANSLATION.

If any person, in either a private or public station, does not submit to the decrees of the Druids, they are excommunicated from the sacrifices; this is considered the most severe punishment amongst them; they who are thus excommunicated, are reckoned with the number of the wicked and abandoned.

All persons separate themselves from them, and entirely avoid their company and conversation, lest they should receive an injury from the contagion—they never regain their rights by supplication, nor enjoy any honor or dignity. One who possesses the highest authority, presides over all these Druids; at his death, if any one excel the rest in dignity, he becomes successor; but if there be many of the same merit, one is then chosen by the suffrages of the Druids; sometimes they even contend by arms for the pre-eminence.

proper use of their power. "As for the Roman Pontiff, he received with something more than a mere ghostly delight, these august privileges; and lest upon any change of affairs, attempts might be made to deprive him of them, he strengthened these extraordinary honors, by a variety of passages drawn from ancient history, & what was still more surprizing, by arguments of a religious nature. This conduct of a superstitious people, swelled the arrogance of the Roman Druid to an enormous size; and gave to the See of Rome, that high pre-eminence, and that despotic authority, in civil and political matters, unknown to former ages. Hence, among other unhappy circumstances, arose that most monstrous and most pernicious opinion, that such persons as were excluded from the communion of the church by the Pontiff himself, or any of the bishops, forfeited thereby not only their civil rights, and advantages as citizens; but even the common claims, and privileges of humanity. This horrid opinion, which was a fatal source of wars, massacres and rebellions, without number, and which contributed more than any thing else to augment and confirm the papal authority, was, unhappily for Europe, borrowed by christians, or rather by the clergy, from pagan superstitions."*

True it is, that this horrid machine was not set in motion until the eighth, or perhaps the ninth century; but it is certain, its foundations were at this period artfully and deeply laid.

"The Christian Emperors of

* MOSHEIM, *Cent. vii. part II. chap. II.*

Rome and Constantinople had enriched their church: they had lavished on it privileges and immunities: and these seducing advantages had but too much contributed to a relaxation of discipline and the introduction of disorders, more or less hurtful; which had perverted the spirit of the gospel. Under the dominion of the barbarians the degeneracy increased, till the pure principles of christianity were lost in a gross superstition; which, instead of aspiring to virtue, faith and holiness, the only sacrifice which can render a rational being acceptable to the great author of order and excellence, endeavoured to conciliate the favor of God, by the same means that satisfied the justice of men, or by those employed to appease their fabulous deities.

"As the punishments due for civil crimes, among the northern conquerors, might be bought off by money, they attempted in like manner, to bribe Heaven by benefactions to the church, in order to supercede all future inquest. And the more they gave themselves up to their brutal passions, to rapine and violence, the more profuse they were in this species of good work. They seem to have believed, (says the Abbe de Mably) that, avarice was the first attribute of the Deity, and that the departed saints made a traffic of their influence and protection. Hence the *bonmot* of Clovis, (king of France): "St. Martin serves his friends very well; but he makes them pay soundly for his trouble"! "Our treasure is poor, (said Childeric, the grandson of Clovis,) our riches are gone to the church: the bishops are the kings"! And indeed, the superior clergy, who, by the acquisition of lands, added

the power of fortune to the influence of religion, were often the arbiters of kingdoms, and disposed of the crown, while they regulated the affairs of the state.— There was a necessity for consulting them, because they possessed all the knowledge that then remained in Europe: they, only, knew any thing. The acts of their councils were considered as infallible decrees; they spoke usually in the name of God; but alas! they were only men."*

"Divine worship was now rising from one degree of pomp to another, and degenerating more and more into a gaudy spectacle, only proper to attract the stupid admiration of a gazing populace. The priestly garments were embellished with a variety of ornaments, with a view to excite in the minds of the multitude a greater veneration for the sacred order. The riches and magnificence of the churches exceeded all bounds; they were also adorned with costly images, amongst which that of the virgin *Mary*, holding the child *Jesus* in her arms, obtained the first place; the altars, and the chests in which the relics were preserved, were in most places made of solid silver: and from this, we may easily imagine the splendor and expenses that were lavished on the other utensils which were employed in the service of the church."†

The famous pagan doctrine concerning the purification of departed souls, by means of a certain kind of fire, or as it is now called the doctrine of *Purgatory*, was

* *History of Modern Europe*, vol. 1, page 191.

† *Mosheim's Eccle. Hist. cent. v. chap. 5. sec. 2.*

more amply explained and confirmed now than it had formerly been; this doctrine has been, and still continues to be, an inexhaustible source of wealth to the Romish clergy. Leo, the Roman Pontif, commonly called LEO THE GREAT, made a material alteration in the method of proceeding with penitent backsliders. In the primitive churches, such as had been excommunicated, were required to confess their guilt before the church, previous to their restoration; but Leo delivered such offenders from this mortifying penalty by ordering them to confess their sins privately to a Priest. This was the true origin of private confession of sin, as it is now practised in the Romish church; and has been another source of wealth to the priests.

“To be convinced of the truth of the dismal representation we have here given of the state of religion at this time, nothing more is necessary than to cast an eye upon the doctrines now taught concerning the *worship of Images and Saints, the fire of purgatory, the efficacy of good works*, i. e. making liberal donations to the church, and clergy, and the observance of human rites and institutions, towards the attainment of salvation, the power of relics to heal diseases of the body and mind, and such like sordid and miserable fancies, which are inculcated in many of the superstitious productions of this century,* particularly in the productions of pope Gregory the Great. Nothing is more ridiculous on the one hand, than the solemnity and liberality with which this silly pontif distri-

buted the wonder working relics; and nothing more lamentable on the other, than the stupid eagerness and devotion with which the deluded multitude received them; and suffered themselves to be persuaded, that a portion of stinking oil, taken from the lamps which burned at the tomb of the Martyrs, had a supernatural efficacy to sanctify its possessors, and to defend them from all dangers, both of a temporal and spiritual nature.”

The lazy monks, who had hitherto sequestered themselves from the society of the world, and only lived for themselves in deserts and solitary retreats, began now to peep out of their obscurity, and to aspire to the dignities of both church and state, the reputation of their pretended sanctity had gained them the greatest veneration amongst the deluded populace, many of them were made bishops and abbots; they were even introduced into the cabinets of princes, and partook in the government of kingdoms & empires, immense riches and ample revenues, were bestowed on their several orders, commodious buildings were erected for their comfort and convenience. They were thought to have so great an influence in the court of Heaven, and especially amongst the spirits of departed saints and martyrs, that no price was thought too great which could secure an interest in their prayers and benedictions.

The haughty and aspiring prelates of Rome and Constantinople, continued to excite strife and contention, both in church and state; the former of these prelates could not bear an equal, nor the latter a superior. At length, the bishops of Rome, by the concurrence of

* Mosheim, century VI. part II. chap. 3. sec. 2.

several circumstances favourable to their ambitious views, seemed to gain the ascendancy; in consequence of which, a cringing flatterer of Symachus the Roman Pontif, (a Prelate of but ambiguous fame) seems to have been the first who publicly asserted the supremacy of the Roman Pontifs.—

This parasitical panegyrist, whose name was Ennodius, among other impertinent assertions, maintained, that *the Popes were constituted Judges in the room of God*; which they filled as the *vicegerents* of the most high.* These high and lofty pretensions were, no doubt, assumed, and cherished in the minds of these haughty and aspiring priests; and although opposed, often checked, and sometimes humbled, by the reigning powers of Italy, and particularly by the emperors of Constantinople: they still seem to have kept this point in view, and with cautious, yet unremitting exertions, continued gradually to ascend to the summit of these lofty pretensions, until (as it appears from historians of the greatest credit) Phocas, emperor of Constantinople, and one of the most abominable tyrants that ever filled a throne declared Pope Boniface!!! *universal bishop*, or supreme head of the whole Christian Church.—

This was done in the year 606, and this is the memorable epoch, (according to the opinions of the ablest and wisest divines and historians) at which the *Man of Sin* was openly and formally revealed. We do not, however, presume to assert, that at this period, all the Christian Emperors, Kings, and Clergy, of Europe, submitted to,

or acknowledged, this arrogated authority; nay, on the contrary, it is certain, that many of them warmly opposed this ghostly dominion; but certain it is, that from about this period, the Popes openly laid claim to, and never ceased to contend for, this high dignity, until they realized their most sanguine hopes, as the supreme heads of the christian world.

Thus, the Man of Sin was revealed in the year 606; and about the same period, the woman spoken of, Rev. xii. must have taken her flight to the wilderness, and the witnesses spoken of, Rev. xi. 3, began to prophecy clothed in sackcloth—and the holy city began to be trod under foot by the Gentiles, Rev. xi. 2.

Now, it appears evident, according to the opinion of the best divines and commentators, and general analogy of the scriptures, that, by the *woman*, and also by the *holy city*, is prefigured the true Church of Christ in her militant state; by the *witnesses*, the faithful ministers of the gospel, who, amidst the prevailing errors, and corruptions of the times, still continued to hold up and defend the pure principles of christianity, and to bear testimony to the truths of the gospel. The *wilderness* to which these persecuted and much injured people fled, was very probably the valleys of Piedmont.—Doctor Mosheim says, that numbers, in various parts of Europe, opposed the supremacy of the Roman Pontifs; and adds, “It is highly probable that the Waldenses or Vandois,* had already, in

These people were not called by those names at the time they fled to the valleys; but were afterwards so called, because they were inhabitants of these valleys.

* Mosheim's *Eccle. Hist. cent.* VI, part II. sec. 2.

this century, retired into the valleys of Piedmont, that they might be more at their liberty to oppose the tyranny of those imperious prelates."* We would further add that, it is highly probable, the sequestered valleys of Piedmont afforded an asylum to the persecuted christians during the persecutions under the heathen emperors of Rome, during the second and third centuries; in this place, (as it were, shut out from the world,) they preserved their religion pure and uncorrupted; these were joined about the period in question, by numbers of such pious persons as refused to worship the Beast.

We shall here leave the Man of Sin seated on his throne, and the Spouse of Christ in the Wilderness; intending to give you some further account of each, the next opportunity. Your's, &c.

* *Mosheim's Eccle. Hist. cent. VII. part II. chap. 2, sec. 2.*

[From the Religious Intelligencer.]

EARLY PIETY.

Mr. Whitefield once related in a sermon the following anecdote of a young girl, about seven years of age, who died at the Orphan Hospital at Edinburgh.

She often spoke on religious subjects, and particularly about her Redeemer, with great fervour and wonderful knowledge of the Scriptures. One day, having expressed a great desire to see Mr. Whitefield, the following conversation took place:

Q. For what purpose have you sent for me, girl?

A. I think myself dying, and I wished very much to see you.

Q. What can I do for you?

A. You can tell me about Jesus Christ, and pray for me.

Q. My dear girl, what do you know about Christ?

A. I know he is the Saviour of the world.

Q. My dear child, he is so.

A. I hope he will be my saviour also.

Q. I hope, my dear, that this is the language of faith, out of the mouth of a babe: but tell me what ground you have for saying this?

A. O, Sir! he bids little children, such as me, to come unto him, and says, 'of such is the kingdom of heaven;' and besides, I love Christ, and am always glad when I think of him.

Q. My dear child, you make my very heart to rejoice: but are you not a sinner?

A. Yes, I am a sinner, but my blessed Redeemer takes away sin, and I long to be with him.

Q. Dear girl, I trust the desire of your heart will be granted: but where do you think you will find your Redeemer?

A. O, Sir! I think I will find him in Heaven.

Q. Do you think you will get to Heaven?

A. Yes, I do.

Q. But what if you do not find Christ there?

A. If I do not find Christ there, I am sure it is not heaven; for where he dwells must be heaven, for there also dwells God and holy angels, and all that Christ saves.

Here the worthy preacher stopped in relating any thing further that passed at this solemn and interesting visit, and took an opportunity of recommending early piety from the experience of this girl, who, though only about seven years of age, discovered that she indeed knew the Lord Jesus.

DEATH OF A YOUTH IN IRELAND.

*From T—, Master of the School
in K—, County of M—.*

“In July last, when returning from S—, I had a striking proof of divine interference in the preservation of God’s word to his deluded creatures. I called at a house near C—; the man of the house and his wife had just returned from confession—the man seemed much concerned, and on enquiry into the cause, he told me that his children had long attended a free school (one of our’s) and were provided with an English and Irish Testament, and that in confession that day, the Priest had engaged him by promise, to commit both to the flames on his return home. The poor man seemed agitated, being both loath to burn the books, and terrified at breaking his promise to the Priest. I said nothing, anxious to see the issue of the conflict in his own mind. The man had got the Irish Testament in his hand, a large fire was before, and he stood apparently undetermined: when a wretched wicked neighbour of his entered the house, who, on learning the case, urged him vehemently to obey his Priest and burn the book. The book was accordingly cast into the flames. I was so overpowered by surprise and horror at the action, that for some moments I could not stir—when, darting to the fire, I snatched up the book, which, to my astonishment, had not suffered the least injury from the fire! I then solemnly addressed him on the heinousness of the sin of attempting to destroy God’s best gift to man; the revelation of his mercy to sinners, through our Lord and Saviour Jesus Christ. The poor man seemed much distressed, and re-

quested that I would read to him part of its contents. I read the first Epistle general of St. John, and the 8th of Romans. He called upon the Lord to forgive the wicked act he had been just guilty of, in attempting to destroy so blessed a book, and begged of me to consent to remain with him until the next day, and that he would invite his neighbours to hear the book of God. I consented. His neighbours were soon collected, and I read to them for a long time. After the people retired, he would frequently ask me with much concern, “Do you think God will forgive me?” And as my reply, I read to him the 15th chapter of Luke; also, the 11th of Matthew, the 27—30th verses, and these precious promises gave him hope. He escorted me on my way next morning, to the distance of three miles, and seemed fixed in his determination that his son should persevere in reading and learning to understand the scriptures; and that he would contrive to have him attend my night School next winter, and cheerfully pay me for instructing him.”

I will now give you an account of one of my pupils who died since I was in S—; his name was L—F—, aged about 16 years. This boy commenced reading the Testament last winter. For three months, so great was his dread of the Priest, he dared not bring his Testament home. He had been a wicked boy; but as he advanced in acquaintance with the Testament, he seemed to be much changed for the better, and tho’ he had often been threatened by the Priest, should he meddle with the Testament, his love for the blessed book was such, that after that time, he applied himself very

closely to commit it to memory, resolving manfully to abide by it, let what would be the result. A short time since, he took a violent fit of sickness: I went to see him; he had every appearance of death. I asked him "was he afraid to die?" He told me "he was not." I asked "what banished the fear of death from his mind. He replied, "Jesus—I hope to see Jesus;" and being in an agony of pain, he added—"The sufferings in this life, are not worthy to be compared with the glory which shall be revealed in us." I asked him "where he had met that text of Scripture?" He said "it was part of his task in the 8th of the Romans." He continued, as he had strength to repeat, many other texts of Scripture, which he had committed to memory.—Our conversation was, however, soon stopped by the priest, who (having been sent for by the boy's parents) entered the house, and demanded seven shillings for the ointment. The parents replied, "they had not the money." He exclaimed, "that if not paid, he would go off and leave the departing soul in purgatory, perhaps until the day of judgment." The poor parents, alarmed at this expression, offered to bind themselves by oath, that they would pay him the seven shillings on the next Sunday, and entreated that he would anoint their son. I could no longer repress my indignation, and in the hearing of the people, asked him,—*"Is your ointment, Sir, an article of traffic? You say it is a gift of God; how then is it to be purchased with money?"* The Priest got much enraged, and after much altercation, went off, declaring that he would neither answer the question, nor remain in the house with swaddlers. Next day I visited the boy, and perceived that his end was fast approaching. His parents were in tears; he asked, "why did they lament for him, he was going to a better place." I asked him, "was Jesus dear to him?" He answered, "that he had never been absent from his thoughts since he took his illness, and that he had not a wish to recover; but as his sufferings were great, he begged he would pray the Lord to take him." His Testament lay under a substitute they had provided for a pillow, and I understood from his parents, that until prevented by weakness and increase of pain, three days before, he was constantly reading in it since his confinement. He had the book taken from under his head; said it was very precious to him; and he wished not to be separated from it till death. He then requested, I would read the first Epistle of John, in Irish, which his parents best understood. He got himself supported, sitting up in the bed, and listened with great apparent satisfaction. When I had finished, he, looking up, cried, with great earnestness—*"The blood of Jesus Christ cleanseth from all sin."* He was then laid down in the bed. I asked him "was he in great pain?" He said, "No; but I am getting very weak, weaker and weaker, and I hope I shall soon be at home.—His mother said, "Do you wish to part with your mother?" He replied, "Jesus has a better right to me than my mother has; he suffered more to redeem me, than you did in bringing me into the world—he suffered much for me, and for all who believe in his dear name"; and then with great em-

phasis, said, "he that believeth entereth into life; he that believeth not, shall be damned." His father begged of him to pray to the Virgin Mary, the Holy Apostles, and the Saints. "Oh! father," said he, "there is no name given under heaven by which we can be saved, but the name of Jesus; therefore, dear father, be not deceived." In a few hours after, he closed his eyes and departed without a struggle. All present marvelled at his expressions and the confidence of his hope. I trust his dying testimony to the truth, will be much blessed to many.

—
From D— B—, an Inspector, July 24, 1819.

The woman of the house where I lodged, thus expressed herself to me some time ago:—"The priest was in this house at confessions, and he met with a Testament in the window, that my little boy got at the free School. He took it in his hand, and asked me where I got that false heretical book? I answered, "It is called the Testament, sir."—"Madam (replied he) you need not tell me what book it is, for I ought to know it better than you." I then answered, "I beg pardon, sir, I thought that that book was not a bad book; for I heard my little boy often reading it; and I think that what he read, in it was very good." "It is so good (said the priest) that if you allow your children to read it, or if you keep it in your house, I will punish you with a penance, and cause you to travel to perform stations, that will make you repent of disobeying my orders; and, moreover, I tell you, that all who read this book or any such books, as they call the Scriptures, are in a state of damnation." I then answered, "O sir, it is a great wonder that God would allow such a book as will damn the people." He then said, "You are very inquisitive, madam. The book in itself is good, and God ordered it; but the danger lies in the people that read it. For when people are so presumptuous as to be in the habit of reading the Bible or Testament, they are immediately so wise in themselves, as not to obey the clergy. And now, madam, if any person does not obey the clergy, they cannot be saved, but are heretics turning away from the truth. Now, madam, are you satisfied?" Upon this, I promised that I would not allow any of my children to go to the free school, nor read the Testament; "for, (added she) I was in dread of him, for he was very angry. Now (said she) I have my two children at the free School, and they have the books which they have received there, and the Priest has never spoken to me since about them, and if he did, I think I should not be such a fool as to obey him; for I find every comfort in my children, since they went to

the free school. They do not curse nor swear like children at other schools where they see a bad example; and they are very obedient; and as for the books, I think they are the best books in the world."

AFRICAN COLONY.

It is stated in a Norfolk paper that the Rev. Mr. Bacon, who was one of the Government agents to the American Colony of free blacks forming on the Coast of Africa, with his lady, and Nath'l Peck, one of the Colonists who went from Baltimore, with the first expedition to Sherbro', arrived at that place in the Schooner *Emeline*, Capt. Pennington, from Martinique. They left Sierra Leone 16th June, in an English vessel, bound to Barbadoes, whence they proceeded to Martinique, and sailed thence about 15th July for Hampton Roads. Mr. Bacon returned home in consequence of the health of himself and lady, being much impaired previous to their sailing; we are pleased to state however, that they are much recovered by the voyage.

The agents had effected the purchase of a tract of land from the natives, estimated at between 30 and 40 miles square, situated on the river St. Johns, between 5 and 6 degrees north latitude, and about 400 miles distant from Sierra Leone.—It is represented as remarkably healthy and fertile, lies high, and produces rice of an

excellent quality, corn and all kinds of tropical grain, and fruits; the water also is very good, and the river furnishes the best fish and oysters in abundance. Coffee, cotton and tobacco of very good quality, grow spontaneously, the first of which is sold at 4d to 5d per pound. We understand that the purchase has been effected upon the most advantageous terms, viz. for an annual supply of rum, manufactured tobacco, pipes, knives, and a few other articles, the total cost of which in this country, would not exceed \$300 per annum. Mr. Wiltberger, the other agent for government, Rev. Mr. Andrus, agent for the Colonization Society, and Mr. and Mrs. Winn, with all the colonists enjoyed very good health and no sickness of a serious nature, had occurred among them from the time of their arrival until the departure of Mr. Bacon. The prospects of the colony were considered as very promising, and afford the highest gratification to the agents and colonists.

FOREIGN MISSION SCHOOL.

The first of the following letters was written by a Cherokee youth, named after the venerable Dr. Boudinot, of New Jersey. He was taught to read, and write, and the rudiments of grammar, by that beloved woman, who has recently been removed from the world, Mrs. Gambold, the excellent helpmeet of an honour-

ed missionary. The second letter is from David Brown, the brother of Catharine.

Foreign Mis. School, Cornwall, Con. Jan. 8, 1821.

“Honoured and respected Sir—Having been requested by my beloved teacher, Mr. Daggett, I have the pleasure of writing to you; and, in the name of my fellow students, to thank you for your benevolent donation of 100 ducats. We feel thankful to the Giver of every good and perfect gift, that we are not destitute of Christian friends, who are willing to give their property for our sustenance, while receiving an education in this charitable institution. We are here, far from our native countries, brought here by the kind providence of God; and blessed be his name, that he has given us friends to support us, and to instruct us in human knowledge, but especially in that science which treats about the immortal soul, and the only way to everlasting felicity. While we are looking with grateful hearts, to the Christian people of the U. States we are gratified to think, that we have a kind benefactor in Switzerland.

“My honoured Sir, we have nothing in this world with which we can reward you, for your act of benevolence. Only we return you our grateful thanks. But I hope the Lord will reward you, and make you the instrument of good to

many souls. May he yet grant you prosperous, peaceful, and useful days of your remaining life, and a crown of glory in the life to come. May your prayers be answered for this school; that numbers here may be trained up, who shall go into the vineyard of the Lord, and be faithful labourers in bringing many unto Christ, who are now sitting in darkness. Our school promises extensive good. Here are numbers, we hope, who are willing to be employed in the work of the Lord.

“We need the prayers of all Christian people, and we are truly encouraged to think, that we are remembered by the Christians of Europe as well as of America. You will likely, Sir, wish to know from what nation I came. I am a Cherokee, from a nation of Indians living in the southern part of the United States.—There are eight of us here from that nation. Six out of eight profess to be the followers of the meek and lowly Jesus. I came to this school more than two years ago; and, if it is the will of God, I expect to leave it in about one or two years. I feel sometimes an ardent desire to return to my countrymen and to teach them the way of salvation.—Pray for me, that my faith fail not, and that I may not finally prove insincere.

That we may meet in the kingdom, which is eternal in the heavens, is the wish of your

unworthy and unknown young friend.

ELIAS BOUDINOT.

The Baron de Campagne.

“Foreign Mis. School, Cornwall, Con. Jan. 6, 1821. } ”

“Honoured and Dear Sir—

By the request of my worthy preceptor, I think myself highly privileged to have this opportunity in addressing you, from this distant land. It is a matter of great joy to us, who are heathens, to contemplate the goodness of God, in causing his children to have compassion on the poor benighted heathen nations, who are yet groaning under the bondage of Satan, the deceiver of mankind. Our hearts ought truly to glow with praise and gratitude to our Heavenly Father, in your taking such deep interest for this institution, and for the welfare of heathens universally. Our land was once covered with darkness, and we heard not the joyful sound of the Gospel proclaimed in our ears. We knew nothing of Jesus Christ, who has died for sinful men. But now blessed be God, that he has sent the word of redeeming life to us. Yea, we feel his love and presence, and praise him for sending the news of salvation to our long lost, and wretched tribes. But dear sir, many of my brethren have not heard of Jesus Christ, which is very painful to me. The late exertions among Christians in America have, in some

degree, promulgated among different languages, nations, and people, the Gospel of our Lord and Saviour Jesus Christ.

“I came here last June, and I trust the Lord will prepare me for usefulness among my dear brethren the Cherokees.— Pray for me, respected Sir; and while the Atlantic Ocean rools between us, may we be near in spirit: hoping soon to meet and join with all the blood-bought millions, in singing the redeeming love of God, through an endless eternity.

“May the God of peace ever be with you, and reward you for your kind benevolence to us. This is the wish and sincere prayer of your heathen friend, in the Lord Jesus.

DAVID BROWN.

Hon. Baron Campagne.

LETTER TO THE TREASURER.

About a month since, the youth whose name stands at the bottom of the preceding letter, wrote to the Treasurer. From this epistle, which appears to have been written in the most unrestrained manner, we copy a few sentences. After tenderly expressing his obligations to the Board, he proceeds as follows:

“But why do I talk thus, while the idea of some people is, that an Indian cannot be civilized? He has no capacity for religion. He cannot learn. He has no faculties; therefore let him go, and again traverse the regions of his native woods, and turn to his savage state,

which is wretchedness and woe. But the God of heaven has spoken, and who can recal his blessed words, when he said, *Go ye into all the world, and preach the Gospel to every creature.* I presume these persons, who are so eager to help in the destruction of Indians, rather than to aid in reclaiming them from their degradation, are generally those, who are unfriendly to religion and good society, and who are themselves going swift to destruction."

Having intimated his desire of being useful among his countrymen, he adds:

"Indeed, to tell the truth, I am ashamed to see the dear spot, Brainerd, without having at least some little qualifications for usefulness.

"Oh, how great would be the blessing, could we see many young Cherokees, as heralds of salvation to their dear benighted countrymen, & who would hail the little flock of Christ at the Cherokee nation, and overthrow the dominions of darkness there, and make the banks of Chickamaugh tremble; and then fly, on the wings of heavenly love, over the lofty Lookout,* and visit the slumbering inhabitants there, and then reach the plains of Creek-path, and turn the path toward heaven, that it may be travelled by Cherokees

also; and so on, until Spring, Taloney, Tsa-tu-ga, and all the people, would acknowledge God as their Saviour."

REVIVALS OF RELIGION.

Extract of a letter from the Rev. Dr. Bates, to a gentleman in the vicinity of Boston.

*Middlebury College, }
July 20, 1821. }*

"Dear Sir—Knowing the interest you feel in the advancement of the Redeemer's kingdom, I have sat down this morning, to give you a brief statement of what will give joy and gladness to your heart.—Indeed, if there is joy in heaven when one sinner repenteth, well may we rejoice when souls flock unto Jesus, as doves to their windows. It is now about two months since a revival of religion commenced in College. It commenced with great power; it has, however, proceeded with stillness, but great solemnity. The work very soon spread into the village, and through the town. Nor did it stop here; but extended to the towns in the vicinity; and it still continues to spread in every direction. Already can we reckon fifteen towns within 30 miles, in which it may be said, there is a revival of religion. In some of them the work proceeds with majesty and power, displaying most obviously the riches of sovereign grace.—Though the work has so recently commenced, yet no less than fifty or sixty may be found in several of these towns, re-

* The name of a majestic mountain, the base of which is washed by the Tennessee.

joicing in hope, and furnishing good evidence that their hope is founded on the Rock of Ages. The effect upon the College, has been exceedingly propitious. About two thirds of our students are now decidedly pious; and several others are unusually thoughtful, and some deeply impressed."

POETRY.

A Christian, in the prospect of Death.

King of Terrors, hurl thy dart,
 Let it pierce this aching heart;
 I have, Death, no fears of thee,
 Thou canst only set me free;
 Give my soul its wish'd release,
 Soon I'll reach the shores of peace.
 Mounting on the viewless wind
 Leave this load of clay behind;
 Soar above, to realms of light,
 Where all is holy, pure and bright:
 Where all is joy, and love, and truth,
 Where life assumes immortal youth:
 Yes, where, (released from mortal pains,)
 In love, the blest Redeemer reigns;
 Where sin and sorrow never trod
 In the presence of *my* God.

A new version of the 15th Psalm.

[COPIED FROM THE ROANOKE SENTINEL.]

Who, Lord, in thy courts and thy city shall dwell?
 Who live in thy mountain of holiness—tell?
 The man who is upright and pure in his heart,
 Who ne'er from the precepts of truth will depart;
 Who will not inflict on his neighbour a wrong,
 Nor sully his name with a slanderous tongue;
 By whom the unrighteous and vile are abhorred,
 Who honors the humble that feareth the Lord.
 The man who is faithful and firm when he swears,
 And, though to his hurt, to his promise adheres;

Who, to succour the poor and unblest, is inclined,
 Who does not the needy with *usury grind*;
 Whom the sanctions of honor, and confidence hold,
 Who betrays not the guiltless for lucre of gold;
 'Tis these the blest anthems of joy shall swell,
 'Tis these in the mountains of Zion shall dwell.

—
From the Religious Intelligencer.

MISSIONARY ZEAL.

BORN in a land of gospel light,
 Where rays of righteousness have shone,
 We cast a thought to fields of night,
 Where souls in darkness are undone,

To Afric's drear and desert strand,
 Our lib'ral minds with swiftness rove,
 Fain would we gain a mission land,
 And fly to yonder desert grove.

Though cares of life retard our flight;
 And we reside in peaceful home;
 With gladness, we'll bestow our mite
 On those, who in the desert roam.

O! fly, ye soldiers of the cross,
 To yonder dark and dreary shore;
 Ye, who have counted all things loss,
 Lest heathen sink to rise no more!

Proclaim the honours of your God,
 And run with joy the heavenly race,
 Then shall ye fly to his abode,
 And there behold his smiling face.

☞ Persons who are not subscribers for this publication, and who may wish to become subscribers, may be supplied with the whole series of numbers by sending a line to the Editor, or to Mr. JAMES LANIER, Editor of the Roanoke Sentinel, Danville.

☞ Communications for this paper will be received, either by private conveyance to the Editor, or sent by mail directed to him at Danville, Va.

JOHN JENKINS.